

# The Baptist Record.

DN B229rc1

Integrity and Fidelity to the Cause of Christ.

VOL. 21. NO. 32.

MERIDIAN, MISSISSIPPI, THURSDAY, AUGUST 12, 1897.

\$1.50 PER ANNUM.

## BAPTIST RECORD

J. A. HACKETT, EDITOR.  
R. A. VENABLE, ASSOCIATE.  
L. S. FOSTER, ASSOCIATE.  
L. A. DUNCAN, ASSOCIATE.  
A. V. ROWE, ASSOCIATE.  
H. M. LONG, FIELD REPRESENTATIVE.

Published every Thursday by THE BAPTIST RECORD COMPANY.  
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.

Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

WE observe that one of Mississippi College boys, Rev. Robert L. Bunyard, who has gone North by way of the Chicago University, is having success on his field at Victor, Colo. He has received seventeen into the church during the past six months.

"HE that abideth in me and I in him the same bringeth forth much fruit." But how shall we abide in Him? By earnest prayer for the Holy Spirit, by believing when we pray for anything, by reading, and meditating upon His Word, by being fervent and effectual in our devotions and by living and acting according to His Word.

The Examiner, of New York, has so far lost its cue on sound doctrine as to urge that Baptists ought to receive as valid the baptisms administered by the officers of the Salvation Army. The Examiner would do well to go back to first principles and study the Baptist catechism, the New Testament a little while before it offers any more advice. Its speech betrays it as having got its theology at second hand, and far away, at that, from Baptist connection. Evidently it has lost its place, if it ever had one in the succession, and is now lodging around among the ecclesiastical breachers. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

As to the prospects of the ultimate success of the Cubans, Gen. Lombard, adjutant general under Gomez, says: "The insurgents in Cuba are as strong and persistent to-day as a year ago. In my opinion the war will come to an end in from four to six months, as the Cubans are gaining ground daily, and the Spanish troops are discouraged." Gen. Weyler is only trying to exterminate the farming class of people, and this he does by cold-blooded murder. Our troops are in excellent condition, and if necessary can hold out to the last. If now our government would allow them only belligerent rights, the agony would soon be over and Cuba would be free.

## YOUNG PEOPLE'S WORK.

The fact that the recently elected secretary of the Baptist Young People's Union of the South, Rev. C. S. Blackwell, has accepted the position and is getting ready to go to work, is very encouraging to all of us who are in for the Young People's Work. Bro. Blackwell has been one of the most successful pastors in North Carolina, and will bring large experience as well as great talent and earnestness of soul to the work. The Biblical Recorder of North Carolina, who knows him well, has these fine things to say about him:

"Of Bro. Blackwell's work in North Carolina too much cannot be said. He has not only been the untiring pastor at Elizabeth City, building up our cause there, but throughout all that section he has preached and worked. And more, he has led the Young People's Work in our State, and has brought it up to the stage of assured permanency. This is the best earnest of success for him in his new and larger position. As a public speaker he has spent himself freely and done great good."

"We confidently trust that Secretary Blackwell will prove to be the man that the Southern Young People need. His spirit is broad; his sympathies and his ideas are with the young people. His one aim will be to develop power for the kingdom of God. We, therefore, bespeak for him the earnest co-operation of all Southern Baptists, especially our fellow editors. They will not find a better friend than he."

We wish to say here, that we think that we in Mississippi can and should do more in this field than at present characterizes our efforts. In our opinion the largest possibilities for good in the future of our church and denominational life are, under God, in this movement if properly directed. The true aim of the work is not, as some seem to think, mainly to furnish an occasion to the young people to have a pleasant entertainment and a good time, whether weekly at home, or annually off in a mammoth convention, with excursions to great centers, and side trips to all sorts of pleasant places, but it is to put our young people in the way of meeting all of the responsibilities of religious, church and denominational life by furnishing them the facilities for scriptural, historical, and current missionary study, and also opportunities and incentives for personal culture and practice in special meetings of their own, as well as with the whole church in their usual assemblies. We trust that we of Mississippi who are so well up in so many other good things, will soon get a "move on us" in the interest of our young people, and that in co-operation with the new secretary and the central committee of the Union, move right up to the front.

We have learned, with pleasure, that the brother in West Point who got drawn into helping the Presbyterians organize a church (colored), in which he acted as deacon, has since seen the error of his way, made ample acknowledgments, and been fully reinstated in his church.

## OUR FIELD GLASS.

It was our pleasure on yesterday (8th) to be present at the Jackson Sunday School. Bro. J. T. Buck is a model superintendent, and he is everything working with perfect system. After the classes return from their recitation rooms, he gives a brief explanation of lesson points to the entire school, illustrated on the blackboard, which he uses freely. At the close of this exercise it was announced that Miss Lulie Bailey had resigned the leadership of the Sunbeams. Resolutions of appreciation of her labors and of regret at her resignation were unanimously adopted by the school. There were no preaching services morning or evening, as the only excuse for a preacher for the day was out of shape for duty by reason of a severe cold and sore throat.

We are glad to learn that the beloved pastor, Bro. Sproles, is gradually regaining strength in the "Land of the Sky." Many friends are glad to hear of his improvement. Bro. B. D. Gray ran down and spent Sunday at Hazlehurst with friends and relatives, and ministered for the saints of his former charge, now led by the beloved Peace. We have not seen Bro. Gray since his return. It was our pleasure to meet for a few minutes in Jackson, Judge J. B. Owens. Judge Owens is looking remarkably well, and is the same affable, genial Christian gentleman of former days, when we knew him on the bench in Jefferson county. Long may he be spared to honor the Lord in the legal profession.

Mrs. Foster and Mattie, the Field Glass man's wife and daughter, are now with us in our new work. For some weeks they remained in Senatobia. We now have rooms at 622 West Capitol street, a short distance from the temporary Orphanage. By the way, the Orphanage, in a few days, will be crowded to its fullest capacity, as fourteen are applying for admission, three of whom are from Louisiana, just over the line. We will do our best and accommodate all we can. Here is something designed to get pastorless churches and churchless pastors together. We clip it from one of our exchanges: "BAPTIST MINISTERIAL AGENCY (established 1892), 182 Fifth Avenue, New York. Suggests without charge well accredited ministers to pastorless churches, largely to the avoidance of the prevailing system of candidating, and furnishes acceptable Sunday supplies as may be desired. Wm. Hager, manager. This is the way in which our Northern brethren do it." Mrs. Jennie Sutton, Monterey, has sent us a nice long list of subscribers for The Gem, with the money, as also Bro. H. H. Parnell, Miss Rose Longmire, Miss Nellie Appling, Miss Mai Davis, Mrs. Covington, and several others. These favors are greatly appreciated. We have had a pleasant call from Bro. J. P. Henby, who was returning from a revival meeting, and on his way to

another. He says: "We have just closed a precious meeting with Concord in Yazoo county. The visible results are 24 for baptism, three restored, and one by letter; and we believe others will follow soon. Bro. Z. T. Leavell assisted the pastor." Glad to hear from you and see you, Bro. Hemby. Come and see us when you can, brethren, and let us hear from your meetings.

## REV. R. M. VANN DEAD.

Many of our brethren will recall the Rev. R. M. Vann, of Chattanooga, the colored preacher who so interested and charmed them at our Convention both at Chattanooga and Wilmington. His valuable life came suddenly to a close on the afternoon of July 26, '97, caused by heart failure. He was a man of large physical proportions, and apparently of prodigious strength. His intellect seemed to be in good proportion to his physique; a man of wonderful acumen, a powerful preacher, and splendid leader for his race. In all respects he greatly reminded us of Rev. Tom Luke, a colored minister of our own acquaintance with whose early training we had a little to do, and whose lamented death we mentioned in these columns about a year ago. In common with his race, of whom he was a splendid specimen and a worthy leader, and with all of our own people who knew and so greatly respected him, we mourn his departure, and pray the Lord of all the races to raise up another, or others, to take his place and lead his people on to greater and better things for them.

We note a pleasant call by Brethren Pickard and Sumrall, who are holding a good meeting with Bro. Pickard's church, Salem, five miles south of our city. Bro. Pickard says Bro. Sumrall, who has done most of the preaching, has done a most excellent work. Quite a number have been received, and others no doubt will before the meeting closes. Bro. Pickard will report later.

If you would be great, be helpful in every good way and work; if you would be helpful watch for opportunities to do good; and if you would do good keep a generous and loving heart.

The Biblical Recorder thinks "it is something not to be a college president in these times. There is some feeling in South Carolina over Dr. Manly's resignation; indignation throughout the country over President Andrew's forced going out; a row in Texas over Dr. Burgeson's retirement; and the Whittitt question is shaking our old ship of Zion from stem to stern." Well, yes, one would think that some sort of an epidemic disease, peculiar to college presidents, was sweeping over our Colleges. We wonder whatever the cause can be? Is it a heart shrinkage, or is it a heart swelling—is it less of the love that edifies, or is it more of the knowledge that puffs up?

## Query.

DEAR BROTHER:—I send you four queries:

1. Can a member of a Baptist church, after being excluded, and who still stands excluded, be taken under the watch-care of another Baptist church of the same faith and order?

2. Can a member, after being excluded, and who still stands excluded from a Baptist church, be received into another Baptist church of our faith and order in full fellowship.

3. Can a member after being tried on specific charges by a Baptist church, and fellowship withdrawn, be granted a letter of dismission without making acknowledgments and asking forgiveness of the Baptist church?

4. Can a member resident here, and who expects to remain here, be granted a letter to join another Baptist church of our faith and order 12 miles from here, without giving a satisfactory reason for the calling of said letter?

Yours in Christ,

SIM EASTERLING.

ANSWER.

Yes; why not? I think it ought to be the duty of Baptist churches to take anyone they can get under their watch-care, and try to help them to do right and live right. I would be in favor of taking one who had been a Mormon or a Mohammedan under the watch-care of our church if I thought it would help them to get right.

2. Yes, it may be done, if the church restoring is satisfied that the member has been wrongfully excluded, and the excluding church is not disposed to deal fairly.

3. A letter cannot be granted until the member is restored.

4. See RECORD of July 22 for complete answer to this query.

J. R. SAMPLE.

## Minutes of Southern Baptist Convention.

These minutes have just come to hand and are ready for distribution. The Convention ordered that they be sent to those applying for them who would send postage. The postage is at the rate of four cents per copy, or three for ten cents.

A. V. ROWE.

Winona, Miss.

## A Day's Work at Cherry Creek.

Preaching at 11 a. m.; collection of \$11.40 for blind Bro. Harvey's family; marriage at 3 p. m.; preaching at 4:30 p. m., at Ecru school-house; preaching at church again at 8:45 p. m. Large congregations. May God's blessing rest upon all. We are in the midst of a meeting, and lock to Him.

R. A. COOPER.

(May the Lord give his servants a great victory.—Eds.)

## Notice.

By request of the church with whom the Association is to meet, the time of the meeting has been changed from Wednesday until Friday before the 4th Sunday in September.

Respectfully Yours,

J. W. CREWS,

Ch'mn. Ex. Com.,

Hermanville, Miss., Aug. 9th.



**OUR PREMIUM OFFER.**

The above is the caption of an article in *The Recorder* of July 22, by Dr. J. R. Sample, that I think is misleading in its teaching. It is the well-known case of the conversion of Cornelius. The caption puts this as "a typical conversion." The word "typical" means "model," which is the standard by which all others are to be tried. But in the case of Cornelius any more "a typical conversion" than that of the Apostle Paul? Yet a number of incidents in the two differ very materially. I think that these conversions are extraordinary. In the case of Paul, Jesus met him personally, talked with him, and a light shone around him above the brightness of the sun. In the case of Cornelius, an angel of God came and talked with him. Is it ordinarily true that Jesus talks orally to those who are converted? Is it true that he sends an angel to talk with those who are seeking him? If not, neither of these are "typical" model conversions.

But I was especially struck with what seemed to me to be a thrust at prayer for conversion. The Dr. says: "It is a peculiar fact that Peter did not get down with Cornelius and pray for him, that he might receive salvation, but told him the story of the cross." This is the dialect of Bethany. No Campbellite would state it more sheeringly. But how Dr. Sample knows that Peter did not get down and pray with Cornelius and those gathered at his house, is not in evidence. It is usual for ministers to pray with and for a congregation before preaching to them. How do we know Peter did not do this? But the thrust at prayer here carries with it the idea that a sinner may be converted to God without prayer, but such is not Baptist teaching, which is only another way for saying Bible teaching.

But was Cornelius an unconverted man when Peter came to his house? After quoting the scripture that Cornelius was a devout man, and one that feared God, "with all his house," Dr. S. says: "But all this did not bring to him peace and justification." Just how Dr. S. knows that Cornelius was in an unjustified state, and without peace with God at this time, is not in evidence. True, the angel of the Lord told him to send for Peter, and he would tell him what he ought to do, but justification with God does not come from doing, but from believing. Therefore justification was not the object sought by the instruction of the angel. But it may be said Peter puts the message of the angel in stronger language, viz: "What shall I tell the words whereby thou and all thy house shall be saved?" Does this mean that Cornelius, at this time, was in an unconverted state, and that he and all his family were unbelievers? I do not think so; for the scriptures before me. This same Apostle, in his first epistle, says: "The like figure wherein baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ." 1 Peter, 3:21. He evidently does not mean to say that himself and the church he addressed were in an unconverted state before they received baptism, but that there is a sense in which baptism saves; "It is the answer of a good conscience." And Cornelius and his household had not been afforded this

ed before he heard the gospel and believed in Jesus Christ? Certainly not. But that Cornelius had heard the gospel of Jesus Christ before this visit of Peter is a fact resting upon Peter's veracity. As Peter began to preach to Cornelius and those at his house, he said: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all), That word I say ye know, which was published throughout all Judea, and began from Gallilee after the baptism which John preached." Acts 10:34-37. When Peter said to Cornelius and his household, "That word ye know," he meant nothing less than that they *known* the gospel of Jesus Christ, which had been preached throughout Judea, beginning from Gallilee. His faith had come by hearing the Word of God. Then, he was not at the time Peter preached to him, "without justification and peace with God," but "a devout man, and feared God, with all his house." His was a household of God-fearing, devout, praying people. This is a very high type of good people before Peter preached to them, but it was necessary that they be baptized and put in line with Christian truth in a church capacity. See Acts 18:22.

There is a theory extant that there are two operations of the Holy Spirit in conversion. One is called "generation," and it is claimed that this is by the direct operation of the Holy Spirit at a time no one knows when, and the man thus "generated" by the Spirit does not realize it himself. Afterwards this "generated" man hears the Gospel, believes it, and is, by the Holy Spirit, through the agency of the Word of God, "regenerated," and then, and not till then, the Holy Spirit bears witness with his spirit that he is a child of God; and Cornelius is given as a sample case.

So then, considering the case of Cornelius, "a typical conversion" is made to serve a purpose in this new theory. Now, if it turns out (as it certainly does) that Cornelius had heard the gospel before Peter's visit, and was not "generated" by the direct operation of the Spirit, only was "regenerated" by the Holy Spirit, through the instrumentality of the "Word," which Peter said Cornelius knew, then this new theory finds no support from this passage, and none, as I firmly believe, from any passage in the Bible.

J. B. SEARCY.

REMARKS.

We begin to say that we are entirely responsible for the "caption" of the article of Bro. J. B. Searcy here criticized by Bro. J. B. Searcy, Bro. Simple Seneca without a "caption," and only for appearance sake we put on it. If, in our ignorance of what a "typical conversion" is, we gave the article the misleading caption, "We exceedingly regret it. To our mind, any conversion given circumstantially in the Bible, is a "typical conversion." We know that there are several cases given, and we have been accustomed to regard them all as "conversions" for instance, the woman in the well, those at Pentecost, the Ethiopian, Eutychus in Paul near Damascus, Lydia, the Philippian jailor, and that class.

Cornelius. We know also that they are not altogether alike, but seem to be considerably different.

and them all genuine works of grace—all the direct production of the Divine Power, and yet each of them a "typical conversion"; and according to the definition our paper gives each one, is an all-sufficient "standard" by which we may judge the conversions of to-day in essential particulars. Any way, we would, we think, be strongly inclined to count any work of the Lord "typical," "standard" or by which we may safely venture to shape our own judgement. If it had said the "typical conversion" we would feel sufficiently rebuked and warned by our brother's criticism to go much slower in the matter of prefixing "captions," hereafter. We do not say these things to break the force of Bro. Searey's criticism, but to relieve our correspondent of having selected of the odium of having selected or set up a "misleading caption." There are no lots and lots of things we don't know, and it may be that we are not at all in the definition of "typical conversions."

We say only this, further: We do not run THE RECORD for our own delection, or that of a few friends, but for the principles of "fairness," truth and justice, and for the good of our denomination. We know that Baptists differ widely in their views of scripture doctrine and events—facts have always differed and will always, no doubt till the Lord comes, continue to differ. We therefore say that, without being understood as endorsing what any man says in THE RECORD, we will do our best to deal fairly with all who come into its columns.

We suppose Bro. Sample will give attention to Bro. Searey's criticism of his article, and he seems to say that we will not venture to say that as Bro. Searey mentions that our writer has referred to the case of Cornelius as illustrative of the doctrine of "an interval between regeneration and conversion," called by some one else "generation and regeneration" that he will find the teaching reference in both Dr. Hodge and Dr. J. P. Boies' works "Systematic Theology." —E.D.

Revival News.

DEAR RECORD:—We close our annual meeting with Antioch church, Rankin County Association, yesterday. Bro. J. R. Fish, of Meridian, did all the preaching after Saturday. Bro. Farish's preaching was up to high water mark, and fully up to our expectation, and while we had but two accessions, I felt that great good was done. Bro. Farish's teaching was earnest, logical and convincing. I shall look for fruit from this meeting in the future. Bro. Farish, usual, we saw THE RECORD here, and received a good number of subscribers, with a little cash.

W. P. CHAPMAN.

LEAGUE OF AMERICAN WHEELMEN.

For the occasion of the meeting of the League of American Wheelmen, at Philadelphia, Pa., August 7, 1897, the Southern Railway will sell tickets from all points on its lines to Philadelphia, Pa., and return at one and one third fare for the round trip. Tickets will be sold August 1 and 3, with final limit August 11, 1897. Call on a agent of the Southern Railway for further information.

I have no patent on this heading, but claim it to be convenient for one who writes as seldom as I do, or for one who would write about so many things as have interested me since I last reported. It would be like pulling a last year's bird's nest through to rehearse all that has served a good purpose. For instance, to tell how E. E. Thornton was taken by Booneville, and how Booneville had been taken by him. This is natural, and no one is objecting. Then, how Chas. Lovejoy rounded up a good work at Rieni—and went to a larger field in Jackson, Tenn.—Much has passed that the Lord has approved, and possibly some things He has permitted in spite of His approval.

To say nothing of minor things, I am hurried to say the

WHITISITISM

is much deplored by the brotherhood. The night operator at an important depot receives instructions to side-track a train to let a through train pass. At the time of arrival drew near, he showed the red light which signaled the train to stop. He fell asleep, but was somehow aroused by the approaching train, which was to be sidetracked. The operator was supremely interested in doing right, but becoming bewildered, he pulled out the red light and put on the white, which meant, "Go on," and soon a collision was the result. So our watchman on the historic highway turned the white light on for the "peddler-Baptist train; and the result is a collision for the through train, which is the Baptist, was on the main line. The night operator saw his mistake, and not only confessed it, but stepped down and out before the railroad company had time to dismiss him. He might have been trustworthy afterwards, but it was considered safer to succeed him than to continue him. (Good!—EDS.).

MARTINISM

How shall I consecrate this system, which is being acknowledged by some as a distinct or separate creed? If I apprehend it, perfect assurance from the first moment of spiritual birth is the Gibraltar.

"X. I believe that the Holy Spirit bears witness with the Spirit of the believer that he is an heir of God, giving the spirit of adoption instead of the spirit of bondage.

"X. I believe, that in addition to the assurance which faith gives, and that which the witness of the Spirit gives, we may also should grow in grace and knowledge of the truth to full assurance of faith.

Martin's belief as given in THE BAPTIST RECORD, June 24, 1897.—(EDS.)

This has been demolishing, however, by the other side in citing the case of John the Baptist who, while in prison, sent messengers to Jesus to know if he be the Christ, "Look we for another"? No one ever had greater testimony more conclusive evidence than John did, that the same Jesus whom he baptized was Christ. John had the external evidence—seeing the Spirit descend upon him. He had the eternal evidence, being filled with the Spirit from his birth, and having a conscious conviction that he was the harbinger of the true Christ. It is notable, that John's doubts are expressed concerning Christ, yet Christ says Paul, is the same Jesus, day, to-day and forever.

To be cut off.

"There lived more faith in honest doubt  
Believe me, than in half the creeds."

This may be called a consoling agnosticism, and a reverent para-

I am not uneasy, for all truth belongs to God, and is therefore in-d-structible. I must honestly seek it, having no veil over my heart and mind, whether it be preconceived belief, tradition or personal friendship or dislike -or anything that is contrary to godliness. I should seek in the Spirit, for where the Spirit is there is liberty, and this, I think, maketh me free. Brother Wren, "God is not the author of confusion, but of peace," as in all of the churches of the saints.

The Convention of '97 is now historic, and many think of prophetic ill. There is some consolation in believing the false prophets still prophesy.

THE ORDINATION

of Bro. Walter J. Epting, by the will of God and the church, at Camp Creek, was an occasion of much interest. This young brother is a grandson of the unimpeached and unimpeachable Jacob Epting, and son of John Epting and his present wife, which mother said that she had prayed that Walter might be a preacher, from his birth. The mother and a host of relatives and friends realized their answered prayers. The examination was thorough and satisfactory. Brethren T. A. J. Beasley and J. A. Lauders assisted the pastor, Bro. Beasley preaching the sermon. It was a great occasion, a great congregation, a great event, and we trust, improved with great wisdom in the Lord.

THE UNION MEETING

of ancient order, of the first district of Tishomingo Association, held with the Oak Hill charge, was a meeting of much animation and instruction. Such meetings are theological schools in embryo. In the past, men mighty in the scriptures were the mainstay of these schools. Let them still be held.

This leads to

THE PREACHER'S SCHOOL

of the Tishomingo Baptist Association. Good has been done through these schools. This year the third annual school, under the supervision of the Executive Board of the Association. They afford fine opportunities for growth in knowledge and grace, both of which are indispensable and very timely, as the pastors and evangelists of the Association are entering the "vital season." It is our good fortune to secure Dr. R. K. Venable as our lecturer to Berry, who miss Eld. J. H. Berry, who has so successfully conducted the former sessions of the school, they do are open to all who will attend. No charges. We regret to see the absence of Drs. G. M. Saville and J. B. Sealey, who were expected to aid Dr. Venable.

L. R. BURRESS

School of Art, Literature, Geography, History, Summer Term in July. Special classes in terms for Ministers and Teachers. Summer Term in August at Boston. Year opens Oct. Address, for catalogue, S. Curry, Ph. D., 458 Boylston Street, Boston, Mass. 6 24 5

Your face—make it fair  
nature intended, HEISEL'S  
Soap is the soap that cures—that softens—that whitens the skin.  
25c. at druggists or by mail.  
Write your name, age, sex, etc., to HEISEL'S Pills only for a few days will tell you if you need them.  
They cost the stomach and liver, 25c. each.  
Send for by mail.

JENNINGS, BOWLING & Co., 401 Commerce St., Philadelphia, Pa.

a  
 n  
 c  
 o  
 c  
 b  
 a  
 c  
 t  
 t  
 c  
 i  
 c  
 n  
 h  
 n  
 f  
 l  
 w  
 t  
 e  
 t  
 e  
 at  
 of  
 g  
 n  
 le  
 n  
 n  
 e  
 d  
 a  
 ne  
 es  
 n  
 on  
 y  
 ad  
 as  
 he  
 on  
 eat  
 ed  
 ed.  
 is  
 ou,  
 ch,  
 na  
 ct  
 in  
 ty  
 int  
 till  
 so  
 one  
 15  
 cu  
 in  
 on  
 les  
 and  
 is  
 the  
 he  
 re  
 rod  
 A.  
 his  
 S.  
 es  
 ors  
 and  
 oto  
 age  
 ere  
 tra  
 erm  
 un,  
 and  
 ch  
 ust  
 6,  
 S.  
 St,  
 t  
 as  
 S  
 hat  
 are  
 to it  
 rug  
 ate

It seems that new discoveries are the proper thing now. We now have a new door to the church. We are told the consensus of the church is to do. When the church votes to receive a member, he enters into the church and becomes a member by such church action. Have not Baptists always held that we ought to have a thus saith the Lord for our faith and practice? Where is the scripture for this new door? Over 50 years ago at the revival at Old Zion church in Lowndes county, Miss., a man was received for baptism. As he was going to the place of baptism, his horse did something that caused him to curse. He turned round immediately, saying, he was not fit to be baptized and I have never heard that I was ever baptized. Was he a member of that church? Against a young lady was received for baptism. Her father being a Pastor, sent her off to a distant relative's to prevent her baptism, which I do not know that she ever received. As she a member of that church? Had the right to all the privileges of the church? The Lord's Supper, voting, etc? If a consent is a scriptural door into a church, Christ, then, if a person was had joined any of the various sects and been immersed, should come to a Baptist church, and that church should consent to receive him, he would be a scriptural member of that church, if he had only been sprinkled, poured upon he would be a scriptural member, or if a church should consent to receive a person without anything called baptism, he would be a proper member of that church. If consent is proper door. But what saith the Bible, "Know ye not, that many of us as were baptized in Jesus Christ, were baptized in his death?" How could they be baptized into Christ unless they were baptized into his church body? For in Colossians 1:24 we are told, that the church is his body. So then if we are baptized into his body — his church — are baptized into him, for we are told, 1 Cor. 12:13, "In one Spirit we are all baptized into one body." (New Ver.) What body is it, if it is not the church — Christ's body? Is this not the same as being baptized into Jesus Christ? Is it not the same thing? If not, where is the difference? In 1 Cor. 3:27, we read, "As many of us as were baptized into Christ, are put on Christ." If being baptized into Christ, is putting on Christ, what else can be the entering into his church? Do we not put on Christ when we enter the church? By entering the church we publicly put on ourselves the service of Christ, or put him on, and we are not taught here that this putting on of Christ is done in baptism? John 3:5, says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Now as the kingdom is composed of churches, as the United States is composed of States, to enter the kingdom we will have to enter one of the churches to get into the kingdom, as we would to enter one of the States to go to the United States. As we are told, we cannot enter the kingdom except we be born of water and as we cannot be born of water unless we emerge from it, and as we cannot emerge from it unless we are immersed in it, inevitably follows that we must enter the church and kingdom by baptism. Consent is

ism. Let us illustrate: A number of men decide to deliberate on some subject with those doors admitting none but those who held certain views. Some one knocks for admittance. A committee is sent out to ascertain his views; it reports favorably; they take a vote and decide to admit him; the door is opened and he enters. What would we think of a man who should come in that vote or consent of the body was the door through which he entered?

We see that the consent of the permission or decision to give entrance into the door is not the door itself. So in the case of baptism, the consent is not the door into the church, but permission or decision of the church to let the applicant pass through the door (baptism) to consent; is the door into the church; then all we need is consent. An applicant may be immersed by a Campbellite, a Presbyterian, or a Mormon, sprinkled or poured on, or have nothing at all to do with baptism if he can only get the consent of the church he is to join. I like to stand with the such men as Carson, Graves and Ford, and the Bible.

Dear brethren, excuse me, this seems to be too great a matter. May the Lord help us to know the truth and defend it to my prayer! J. J. N. NASH

An Earnest Word More.

EDITOR RECORD. Accept sincere thanks for publishing our appeal. We omitted to state where we wanted to build church. We will build at Laurin, Miss., on the G. & I. R. R. One of our reasons making this appeal to the Baptist churches at large is: Methodist denomination are desiring to build them a church also at this place, and all merchants and business men that are members of any church are members of the Methodist church recently organized. We cannot get any help from them. We have our lumber sawed and will be put on the way to-day. We will commence work August 2d, and hope to be able to hold our annual meeting in our house, on Sunday in August. Call on our able ministers come to help our pastor during the meeting? We would feel glad and give praise to our Heavenly Father for his many blessings. We are struggling to help ourselves, and if outsiders will help us a little, we will be through all right. May God's mercy uphold and bless BAPTIST RECORD and its editors, is the prayer of our friends here. We commend course in the questions of day agitating our denomination. Yours truly,

JOHN P. BOYD  
Secretary of the Building Committee.  
McLaurin, Miss., July 1897.

\$200 IN GOLD GIVEN

International News and Company, Baltimore, Md., a most liberal offer of \$200 in gold selling 200 copies of "Gems of Religions—Thoughts by Talmage or "Talks to the Dead About Jesus." These are among the most popular published. One agent sold 2 days; another 55 the first 2. Freight paid, credit given few general agents wanted salary. A splendid opportunity for Teachers and Students make money during their vacation. Write them immediately.

It is currently reported that Rev. R. M. Guy, an accredited minister and member of the Forty-First Avenue Baptist church, Meridian, has issued the "second blessing" series and sanctification-perfectionism and is preaching that doctrine. It is also reported that he conducted a meeting with the Baptist church at Barnett, on the N. O. & N. E. R. R., and succeeded in leading away from the Baptist faith a number of the members of that church who fell in with his theory, and that some of them, as I have heard, that the church is divided and welligh ruined. My brethren of the Forty-First Avenue church will not require me imperinent if I suggest the some action by that church ought to be taken, and at once. The apology I offer for this suggestion is based upon the fact that Bro. Guy is a member of that church and holds in exaltation as a minister by virtue his confection with that church. Now that he is charged as I have said, and the fact the his preaching and organizing work will affect the cause generally in our section of our State is sufficient for any lover of our Baptist cause to speak out. It would well for the church which he is Guy is amenable to investigate his faith, and if it found as reported, the fact should be reported through the Baptist Record for the information and protection of our churches. Churches should be posted by reference to this danger, hereby, and the advocates of and thus save themselves from division and ruin.

O. B. Ellisville, Miss., 21st St.

News From The Church

The Coffeeville church, through their pastor a brother's wife, and the pastor wishes to express through the Record his felt thanks. He has many good churches, of class folks, and his is one of them. I wish also to say they are making some first improvements, in the way of vestible and spiciness from to the rear of the building adding a baptistery and

The Yalobusha Association meets there the 21st Sabbath October.

The Torrance church's annual protracted meeting beginning on the 21st Sabbath July. Much general good done. Two additions; letter and one by express. Bro. B. F. Miller was here and did some of the best thing it has been my privilege to hear. So say all.

Mayhew church held it's beginning Tuesday before the 4th Sabbath. McMillin, of Aberdeen, have preached for us, not come on account of illness of his wife. I wrote other preachers; both meetings of their own. "lark and farmer case." to do my own preaching, not know which I was most for—the folks or myself.

But the Lord was with at the close we had a baptizing. The brethren, structured a baptistery, ground, 5 by 12 feet, of lumber, near an artist's. This was so much better going two miles to a stream. (Cost \$10.)

One of the greatest meetings  
over held in the town of Buckatunna was conducted there by Rev. W. J. David, pastor of 15th Avenue Baptist church of Morid.

The meeting began on the 23d of July and continued until the 30th. The congregations were large throughout the meeting, and the interest grew from the first to the last service. Brother David, like another David who lived a long time ago—was a man after God's own heart. He is a sweet singer for the Lord. He pitched, "An An Band for the Promise Land," for us, but he did not sing his sermons. Brother David has fine evangelistic gifts. His sermons are practical. His texts and subjects are appropriate to revival work. He preached a sermon on "The Sufficiency of Divine Grace," which was one of the finest sermons I have ever heard.

He has no iron-clad rule for "ruin" the meeting. The meeting resulted in thirteen additions to the church—nine for baptism and four by letter.

Miss Emma Dean, of Waynesboro, Miss., played the organ and led the music for us. She is organist of the Waynesboro Baptist church, and in addition to being a fine musician, she is a Christian and a Baptist. It is about as much out of place for a person who is not a Christian to lead the music in divine service as it is for a man of the world to lead in prayer. Fraternally.

Geo. W. Knight.  
Waynesboro, Miss., Aug. 3, 1897.

Another Good Man Gone.

DEAR RECORD:—I bring sad tidings. Col. T. A. Burr is with us no more. His spirit left the body yesterday, (Sunday), at 4 o'clock, and we buried him to-day. A good man gone from our ranks. He was the main pillar in the church, prominent and punctual in all its work; modest and quiet in bearing, but of good and great influence. He was the pastor, friend and counselor. He was missed everywhere, for he was good citizen, neighbor, husband and father. He was born in Georgia, Jan. 25d, 1814; he died in his 84th year. While serving his father moved to Alabama. He lived near at Tuscaloosa for a number of years. He married there 66 years. He purchased his farm here in 1860 and moved his family in 1862; and that same year entered the Confederate army as Lieutenant Col. He was at soldier and a fine commander.

He was remarkable for integrity, integrity, promptness and good management. All his virtues were maintained up to his last illness. I saw him—the doctor said he had no disease—his powers of body and mind gave way, and he could move. He had only one son, now, old as he was; for our name, he was mainly to the end of his death; and he was a man. He leaves a widow 70 years of age, many relatives and a host of friends to cherish his memory.

"Mark the perfect man, and behold the upright; for the fruit of that man is peace."

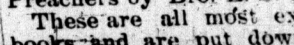
His Pastor  
M. V. Mayhew, Miss., July 20th, 1897.

Wanted—An Idea

Write your ideas on the back of an old newspaper and send them to the Editor of the Record. We will send you a copy of the Record if we think your idea is good.

V. N.

are sent gratis to the friends of  
 your paper. THE BAPTIST RE-  
 CORD ought to have 2,000 renewed  
 and additional new subscribers  
 before the summer is ended; and  
 we have 2,000 gifts for each  
 one who will send us the  
 amount set opposite each pre-  
 mium.  
 HERE IS OUR OFFER.  
 1. To all new or quid-up sub-  
 scribers who will send us \$2.80  
 between this time and July 1,  
 1897, we will send one copy of  
 THE BAPTIST RECORD for one  
 year, and one International Pro-  
 nouncing Teacher's Bible, worth  
 \$3.  
 2. Also to any as above de-  
 scribed, who will send us \$2.25  
 we will send THE BAPTIST RE-  
 CORD and "Graves' History of  
 China," worth \$1.75.  
 3. Also to any as above men-  
 tioned, who will send us \$2.50  
 we will send either one of Dr. J.  
 T. Christian's three great books  
 on "Immersion," "Close Com-  
 munion," and "Americanism  
 Against Romanism;" or the  
 other excellent book, "Did the  
 Dip?" and THE RECORD, for  
 \$2.10, all in cloth binding, or  
 in paper covers, for \$1.80.  
 4. Also to any as above men-  
 tioned, who will send us \$1.75  
 we will send THE BAPTIST RE-  
 CORD for one year, and one cop-  
 y of either of Dr. Gordon's two  
 great works, that on the "Min-  
 istry of the Spirit," or "How  
 Christ Came to Church."  
 5. Also to any as above men-  
 tioned, who will send us \$2.25  
 we will send THE BAPTIST RE-  
 CORD for one year and one cop-  
 y of the Mississippi Bapt-  
 Preachers by Bro. L. S. Foster.  
 These are all most excellent  
 books, and are put down at a  
 figure far below what they are  
 bought for in any book store.  
 Then, we want to reach our  
 our friends with this generous  
 offer and will therefore offer to  
 duplicate any of these offers  
 any of our subscribers who  
 behind with us. If they will  
 up old subscriptions to date,  
 then send the required sum  
 in addition for another year.



**WE WANT  
 YOUR  
 BUSINESS.**  
 We Want to Sell You  
**PIANO — OR —**  
**ORGAN**  
 We don't disguise the fact that we are extremely anxious to do so.  
 We don't feel independent; we want every sale that earnest, honest, legitimate effort will bring us, and we work hard to please you, and we believe that we have a good chance to do so. Our prices cannot be equaled. We have solved the problem of how to make a saving in buying this solution direct to you, benefits you. We can save you money. We stand how to please, and a cheerful welcome awaits you whether you buy or no.  
**THE GRESSETT**  
**Music House**  
 3222 Front Street,  
 MERIDIAN, — MISSISSIPPI  
 WANTED. — \$1,000, to loan for one to three years, improved city property, city located. Worth about \$2,000 at least interest, at 6% per annum, address City Property, care of THE BAPTIST RECORD, Meridian, Miss.  
 Dr. Miller's Pain Pills stop Headaches

n  
 50,  
 py  
 ter.  
 nt  
 t a  
 can  
 core.  
 y of  
 ous  
 e to  
 are  
 pay  
 are  
 our.  
 A  
 e  
 e  
 e  
 ry  
 st,  
 11  
 ill  
 u.  
 ve  
 do  
 be  
 ed  
 to  
 g.  
 y  
 ly  
 or  
 on,  
 ot.  
 e,  
 SS.  
 \$1,800  
 rs, on  
 ntral  
 double.  
 and ad  
 BAR  
 Miss.



# THE PAST AND PRESENT OF THE RECORD.

(This letter of our Bro. Schilling is so similar to two or three others that we give it for all of them, and, to save space, refer them all to our reply.)

DEAR OLD BAPTIST RECORD: For nearly twenty years I have been a constant reader of your pages, being quite a you. When I first made your acquaintance, I have welcomed you into my home all these years, for you have contended for Baptist faith and practice. I have rejoiced in your prosperity and mourned over your misfortunes, and I have done something, in a small way, in extending your circulation. And then, dear Record, you are the first paper in which my poor contributions to the press ever appeared. I remember with what fear and trembling I sent in my first piece, and how delighted I was when it came out in print. I was greatly encouraged, for someone said, "It is a good piece," and the Editor was kind enough to say, "Write again." All this time I have kept in close touch through your columns, with Baptist affairs in Mississippi, and I have loved and recommended you in your good work.

But, dear Record, I have somewhat against thee in these latter days, and with your permission, I will state my complaint. Some years ago, one of our prominent Baptist churches, in her sovereign capacity, and upon due investigation, pronounced a certain system of theological teaching, unscriptural, and hence not in accord with Baptist doctrine. Since that time many of our strongest and most conservative brethren, agreeing with this church, have declared this doctrine not to be in keeping with the spirit and teaching of the New Testament. Furthermore, great confusion and division followed the preaching of this doctrine in another State, until the Baptist Convention of that State drew a line of separation. Still further, Baptist affairs are in a pitiable condition in certain localities in our own State, where this doctrine has been preached from Baptist pulpits. Churches are rent asunder, friends and neighbors are alienated, and families are divided. And now, dear Record, in the face of all this, and with full knowledge of the situation, you have practically endorsed this doctrine, and you are fast coming to be understood as its champion and defender. And again, although this system of doctrine has been published to the world for years and is widely known, you still contend, under the plea of "fairness," that it shall have a hearing.

Now I wish to submit a proposition, and it is this: If you will kindly show that the church referred to, committed a great error in her decision; if you will make it appear that those who have spoken on this doctrine, including some of the ablest men in our ranks, are all mistaken; if you can make it clear that the divisions mentioned above resulted from other causes than the advocacy of this system; if a word, if you will prove that under the preaching of this doctrine, churches have been built up, and communities unified and developed, then, dear Record, I will cheerfully withdraw my complaint, and humbly beg your pardon. But with present lights before me, I have somewhat against thee, and it is somewhat serious. I trust that our relations which have been so long pleasant, may continue so, but at present they are trembling in the balance.

With no ill will for any one, Yours for the old faith, T. C. SCHILLING, Gillsburg, Miss. REMARKS: (1) We are greatly obliged to Bro. Schilling for his letter. Its spirit and candor are certainly refreshing. But we have never believed him capable of anything out of keeping with the spirit of the Christ whom he loves and serves. We are sure Bro. Schilling has grave apprehensions as to THE RECORD's course in what now is generally known as "Martinism." We are sure he is honest in his apprehensions, and speaks out because he fears great harm will come from what he supposes THE RECORD is disposed to encourage, or at least to permit to go on unchallenged. He states himself in such a way as to make it appear that THE RECORD is headed toward heresy. But he also intimates that we are guilty of duplicity in that we are claiming to contend for "fairness" when really it is not "fairness" we are after, but are contending for Martin's doctrines in disguise. We are unwilling to believe that Bro. Schilling is capable of such an enormity as his language would seem to suggest; so we remain serene and judge his language by our estimate of the man, and not the man in the light of his language. (2) Now as to the Martin trial in Texas, of which he makes mention, we have never seen the day when we believed that trial was in any way worthy of the church who called him to trial. The method adopted by the church was wrong. Baptist authorities, with possible exceptions, contend that no church should try any minister of the gospel and take from his credentials, without a council of the sisterhood of churches covering a sufficient area to make the council a representative of the sentiment of the denomination in doctrine and practice. In case any church does depose any brother from the ministry, he is only deposed so far as that church is concerned. Any other church can continue to recognize him as ordained and call him to be her pastor if she wishes. When the Waco church, without such title from the ministry, any other Baptist church could call him as her pastor if she desired, or she could recognize him as an ordained minister if she wished. We have wanted to see some Baptist church call a council of the sisterhood of churches and investigate the doctrines of M. T. Martin. This ought to be done. His own church should do this. (3) But grant that the Waco trial was all it should have been at the time, Bro. Martin was afterwards restored to the ministry by another church in the same Association; has since then been received by the churches in several of the States as an ordained Baptist minister; has held membership in an Association in this State, also in the Baptist State Convention; served on important committees, all because he is a member of a Baptist church, and is a duly accredited Baptist preacher. So THE RECORD is only doing what the churches, Association and Convention have

done in so far as our recognition of Bro. Martin is concerned. Now, in view of his official standing, we have stoutly contended that Bro. Martin should have a fair showing. We undertake to say that, so far, no such showing has been given him, either in Mississippi or in Texas, from our point of observation. Others may look from a different angle. THE RECORD has never advised that M. T. Martin go unchallenged or untried. We believe he should be thoroughly investigated. This is due him and due the churches. Until this is done, THE RECORD is going to oppose all unfair and unscriptural methods which seek to cast him out unheard. If we are thrown aside by our brethren, we will have to bear it. THE RECORD can better afford to defend the sacred cause of truth and fairness, than the can to succeed in advocating what is unfair and unscriptural in method and essence.

(4) Now, with regard to the confusion and duplications which have come out of the Martin question, we want to say that we never condemn man's doctrines simply because they get up discussions. The Old Landmark Doctrine, as so eloquently spoken of by some people, and which we do not generally believe, produced splits and discussions, when they were first introduced. They do the same thing, now in places. The same was true of the split between the missionary and anti-missionary churches in the first half of this century. The fact that a doctrinal system produced dissensions, to our mind, is not a sufficient reason why one should condemn it. We grant that the doctrine created a presumption against a doctrinal system, and make it imperative, we believe, that men should be slow to receive it. But their slowness to receive it should come from the desire to fairly consider the doctrines before they are accorded a hospitable reception. But the "splits" about which we hear so much, are very scarce in our own State, so far as any open rupture is concerned, and we believe the cleavage was there in part, and deep before. The doctrine, when the ruptures came, were not the cause so much as the methods employed, or the undue emphasis given some of them. The whole question needs serious, fair and prayerful investigation, and for this we are going to contend. We are willing to suffer for the cause of fairness. We care very little for the impression which some have sought to make, that the editors of THE RECORD are Martinites. We would regret to have Bro. Schilling leave us. He has been a valued friend for a long time. His loyalty to THE RECORD has been constant. If he goes, he goes because his conscience will not let him do otherwise. We honor the man who has a conscience, and the courage of the conviction of it. We are sure he will accord to us equal consideration. We have no doubt others share his apprehensions, and some of them, we suspect, will do as he intimates he will have to do. We regret we cannot keep these brethren to THE RECORD unless we abandon our advocacy of what we believe to be the only wise and sound policy. When the hearts of men shall be laid open and the secret purposes made known, we shall then be known to be sincerely contending for what before the

Lord, we believe to be our duty. We are sorry the views advocated by others, different from those held by us, should be the cause of dissensions and discord. We are sorry they cannot be let to abandon these views, which, from their view of the subject, must be wrong, or they would not bring alienations, discord, and even disruptions. We have written plainly; we know kindly, or we are greatly self-deceived.

Imported Dec. Dinner Sets, \$7 to \$50.

W. G. Casteel, 215 Fourth street.

CHRONICLES.

L. A. D.

An appreciated letter from Sister K. M. Hurt, wife of Dr. Hurt, of *The Layman*, calls to mind some things of other days. Her father, Rev. Henry Pittman, was a special friend of the *Chronicle's* father, and highly esteemed by the writer. In the days of *The Chronicle*, Bro. Pittman was a supporter, and on the old subscription list was the name of Dr. W. N. Hurt, Killbuck, Miss. A greater blessing could not be wished upon young Henry than that he should have a double portion of the spirit of his grandfather.

About ten days ago we were surprised to receive word that our old friend, Sister Fannie C. Lilly, now of Dallas, Texas, was in Quitman. She came up to Meridian in due time and spent about a week visiting what are left of her old friends. She was a resident here when the *Chronicle* came, over thirty-three years ago. At present she is among relatives in Sumter county, Ala., expecting to return hither before going back to her Texas home. Many of the younger married people were once her pupils, both in day and Sunday School.

Among the visitors to our city is Miss Susie, daughter of Rev. Seth G. Mullins, now of Corsicana, Texas. She is staying with her sister, Mrs. Alex. D. McRaven, on the Highlands. Her father is a native of Mississippi, who emigrated to Texas some years ago. Mrs. Mullins was a friend of our city, and has relatives there now. Texas is full of Mississippians, and they are all clever people, we think, and not a few of them are Baptists "of the first water."

All Baptists do not think alike; so it is hard to tell exactly where orthodox stops and heresy begins. There was an old sailor belonging to the Coliseum Place church, in New Orleans, before the war, who was "a perfect walking concordance." He was jokingly addressed one day as a "heretic." In his natural bluntness he replied: "What is a heretic, do you know?" Without waiting for an answer he said: "Anybody that does not believe exactly as you do." There is too much truth in this definition.

Along this line the Forty-first Avenue church is in a quandary. Its late pastor, Bro. Guy, is a conscientious, good man, but he holds opinions not in full accord with his brethren. Complaints are being made of his preached doctrines, which seem to "cause divisions" in the churches, and are declared to be "heretical." It may be necessary to call a council to examine into this matter; justice to the brother himself, as well as to the church, require it.

W. G. Casteel, 215 Fourth street.

GUNS—Single and Double Breach-Loading Shotguns, Single-shot and Repeating Rifles, Loaded Shells, Cartridges, Belts, Bags, Tools.

W. G. Casteel, 215 Fourth street.

ing it, for the sake of peace and harmony.

Another kind of trouble has stirred our community. It is the same old story, however, growing out of "the love of money" and the power of the liquor traffic. The professed "hop tea joints" are the source of much, if not most, of these troubles. Some of them are kept by persons who at one time professed religion. They are patronized by some who now "have their names on the church book," which fact they may have forgotten—for it is said they invariably forget what they saw, heard or drank when called before the grand jury.

A lot of so-called "blind tigers" are patronized by somebody. True, they are not very blind, except it be by curtains or their partitions. There are not a few people who believe that what is sold for "hop tea" is really beer, or something stronger, as "the tea" is said not to be inviting as a beverage. On the other hand, some are firmly convinced that intoxicating liquors cannot keep the law, and saloons fall when they try. Yet the people will be asked to give "license" for the sale as an antidote to lawlessness.

Again, our grand jury failed to find any true bills against liquor lawlessness. They intimate that persons of good standing would not clearly testify; while it is charged that some of the jury showed a good deal of partiality for the "joints." The good men on the jury could not carry out their convictions. It is a mistake in any of our papers to harp on an immediate erasure of crookedness; the innocent are not uneasy; the guilty may escape. Before October, possibly, some will "quietly" fold their tents and silently steal away.

Almost invariably when he gets on this subject, the *Chronicle* takes up too much space. He wanted to call special attention to the Association appointment for a fifth Sunday meeting at Mt. Zion church, Wayne county. The brethren who called a meeting at Mt. Gilead overlooked the fact; but let it go so—we can have two, and our forces can easily be divided. Brethren F. Patton and Knight may not be able to attend Saturday, and the latter may have an engagement for Sunday. A good program has been arranged.

Spokes, Rims, Hubs, Springs, Shafts, Poles, Wheels, and Tires for Buggies, Hacks, Wagons.

W. G. Casteel, 215 Fourth street.

A Good Meeting.

DEAR RECORD:—Bro. W. S. Culpepper, of Meridian, has been with us, preaching to large congregations, twice a day, for a week. We have received five for baptism, and one by letter. It is the general verdict that we have never had a better series of sermons. Bro. C. is a Baptist preacher, sound to the core, believing in salvation by grace, and grace only. This he preaches without any apology. I have never had a better gospel preacher in my pulpit; nor one that ever gave more general satisfaction. I am your brother, J. R. JOHNSON, Steen's Creek, Miss., July 31st.

W. G. Casteel, 215 Fourth street.

Committee.

## DIED.

On November the 3rd, 1896, Sister William Hill departed this life, leaving her husband and devoted children and a host of friends to mourn her loss here, but it is her eternal gain in heaven.

She has left us all in sadness. Gone beyond the river fair. She will wait our coming gladly to meet us over there. Yes, she has crossed the troubled sea. In pleasure to abide. While heaven's blessed angels Around her spirit glide. Let us live as she has lived. In honor, peace, and love. And gain for us a resting place. In that glorious world above.

A FRIEND.

Tupelo, Miss. On May 25th, 1897, sweet little Bonnie Eloise Francis went up to Jesus, the lover of little children. This dear child was the daughter of Prof. and Mrs. J. N. Francis, Mooresville, Miss. She came into her home Oct. 4, 1896, to brighten life for a season. She was a beautiful, charming, and in every way delightful, lovable child. The parents are called to pass through the "shadowy stricken as they are to the very soul with their only great loss in their immediate family in its history. But does not the Lord know best? Can we not say, "Here Lord, I am willing for Thee to dispose, I know that out of this darkness will come lasting good. Do with us, dear Lord, just as thou wilt." May the resignation of perfect trust bless the lives of these good people, and give them peace—a peace that will know its full fruition when the reunion comes bye-and-bye.

W. T. FOSTER.

WILSON, MISS. Mrs. Nannie O. Blackston (nee Pittman) passed from her labors to her reward on April 13th 1897, at her home in Wilson. She was born March 29, 1859, in Carroll (now Montgomery) county, gave her heart to the Savior at the age of seventeen, and joined the Hays Creek Baptist church, under the ministry of Rev. J. P. Thompson. After her marriage to Mr. M. L. Blackston on Sept. 11, 1878, she united with the Wilson Baptist church, where she lived a faithful, exemplary life until God called her home. She died in infancy, and a devoted husband, who deeply mourns her departure. She was true in every relation of life, and one of the brightest and most cheerful persons I have ever known. It seemed to be her special work and great delight to scatter sunshine wherever she went. She was helpful to her pastor, and will be greatly missed by him and the entire church. She left to her children the precious legacy of a pious, consecrated life. They will arise and call her blessed. T. J. BAILEY.

On the 27th of May, my dear sister (wife of Rev. W. W. Bolls) passed from the earth to heaven. She had been an invalid three years, and much suffering had purified all the dross from her nature. After she became a widow, she made her home at Mr. Ed Bolls in Jefferson county, and there she died. Her remains were brought to Utica, and placed beside her husband, and the beautiful monument that marks his grave, will also throw its shadow over hers. Nearly fifty years they walked together in sweet companionship, and now they will rest side by side till the resurrection morn. She lived a beautiful life, so gentle,

L. A. D.

Our Shears, Scissors, Razors and Pocket Knives, are guaranteed to please.

W. G. Casteel, 215 Fourth street.

Program.

Of the fifth Sunday meeting to be held with Centre Chapel church, August 28 and 29.

1. In what way can we help another bear his burden?—G. W. Farmer, A. J. Foster, J. W. Walters.

2. How should a church deal with the erring?—J. H. Purser, J. W. Walters.

3. Is it necessary to preach the gospel to the heathen that they may be saved?—W. H. Lantrip, W. B. Thompson.

4. How far should our efforts extend in missionary work that we may fully discharge our duty as Missionary Baptists?—J. E. Phillips, J. S. Bailey.

5. The difference between morality and religion.—J. W. Crews, S. R. Young.

When those to whom the questions are assigned are through then a general discussion will be allowed for any who may wish to participate.

S. R. YOUNG, G. W. FARMER, Committee.

## MT. ZION FIFTH SUNDAY.

The minutes of the Chickasaw Association not an appointment of a meeting for the fifth Sunday in August, to be held with Mt. Zion church, three miles east of Winches, Wayne county. It is not necessary that a special call for Mt. Gilead church should interest our forces can easily be divided. Preparations have been made by the Mt. Zion brethren to meet delegates at Winchester, and care for them during the meeting, say commencing Friday, 26th inst. The following program has been submitted.

FRIDAY. 8 p. m. Preaching by E. S. Gavin. SATURDAY. 10 a. m. Baptists as Preachers of Religious Freedom—J. B. Hamberlin. 11 a. m. Christian Education—From a Baptist Standpoint—L. M. Stone. 12 m. The Duty of Baptists to Furnish the Bible and Religious Literature to the People of the Piney Woods Country—J. M. Phillips. 2 p. m. The Opportunities and Duties of Baptists South-east Mississippi and Southwest Alabama—T. E. Tucker. 3 p. m. The Work of Developing Our Piney Wood Baptist Churches in Gospel Missions and Christian Zeal—G. W. Knight. 4 p. m. The Gospel Requirements Upon Baptists Christians as to the Modern Effort to Eradicate the Liquor Traffic—W. H. Patton. 5 p. m. Sunday Schools as a Gospel Means of Reaching Our Children for the Re-education of the Race—L. A. Duncan.

SUNDAY. 10 a. m. Blackston Lecture by L. A. Duncan. 11 a. m. Preaching. All these subjects will be open to discussion, and their order may be changed to suit the circumstances. In case of absence some one can be selected to lead on subjects assigned. LAMPS—Hall, Prior, Stender, Kitchen, Lawn, Carriage, Police.

W. G. Casteel, 215 Fourth street.

MARRIED.

At the residence of the bride's mother, Mrs. F. A. Knight, De Soto, Miss., on August 4th, Mr. T. Scott and Miss Pearl Knight; A. G. Lowrey officiating. Mr. Scott is an excellent young man. Miss Pearl is one of our best church workers.

A large concourse of friends and acquaintances gathered at Salem church, Hinds county, Miss., at 8:30 p. m., June 8th, 1897, to witness the marriage of Dr. C. G. Snyder, of Delhi, La., to Miss Maude V. Hooker, of Bolton, Miss. After the ceremony they repaired to the residence of Mrs. S. E. Stoyall, where delicious refreshments were served. The occasion was a most delightful one to all present. These young people are both Baptist, and it is expected they will become earnest workers together in the church. May their union be crowned with divine favor.

X. New shapes in Dec. Wash-stand Sets, \$12 to \$15.

W. G. Casteel, 215 Fourth street.

Dr. Miller's Pain Expeller.

Yours, E. R. CANNWELL.

DEAR RECORD:—I greet you, and through you, the brethren of Mississippi. I am here with my brother, J. F. Hailey, in a meeting. Some encouragement. We go to Shuqualak to begin the third Sunday in August, and expect to be thereabouts till the latter part of the month. Come and join us. Yours Fraternally, O. L. HAILEY, Crawford, Miss., Aug. 9, 1897.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

## COMPOUND BLACK SAMPSON!

The Greatest Discovery of the Present Century.

Compound Black Sampson is a medicine for cure of Rheumatism, and prepared for nothing else. I cure more bad old chronic cases of Rheumatism, than any other man on earth. This remedy makes a perfect cure in four weeks. The sufferer begins to improve the first day he takes it, every muscle, fibre and nerve of the body begins to grow stronger from the first day it is taken. More than 500 persons' will testify to the above facts. I came into the possession of this remedy in 1840, have sold receipts and samples of Compound Black Sampson to hundreds of sufferers from the effects of Rheumatism, and not a single failure to cure. Many sufferers who have tried Hot Springs, Arkansas, and were not benefited a particle, have been cured by Compound Black Sampson in four weeks. Every doctor, Medicine Association and others, would do well to obtain a recipe and learn how to cure every case of Rheumatism. It costs but a trifle and the income will be a hundred fold. Five dollars will buy a recipe and samples of Compound Black Sampson, and the purchaser gets his county to make and sell in. No one shall intrude upon said territory.

Black Sampson will be in full bloom by May 10th. Retains its color until August 1st, can be found in every county in the United States. The recipe explains everything connected with Compound Black Sampson—how to know it, how to prepare it, and how to use it to effect a perfect cure of Rheumatism. Any person can buy it. As to my standing and truthfulness, you are referred to persons who have been cured, and others who know of the merits of Compound Black Sampson, to-wit: Hon. J. B. Carter, Atty., Marshall, Texas; John Booth, Tyler, Texas; Jas. Booth, Tyler, Texas; Thos. High, Ex-County Treasurer Van Zandt County, Canton, Texas; Drs. Estes & Oxner, Edgewood, Texas. Could give every minister of the gospel in Van Zandt, Harrison, Upshur and Gregg Counties. Send the \$5.00 by Post-office money order, made payable at Wills Point, Texas. I will comply with all I promise to do. All letters answered if extra stamp is sent. An old minister—now in my 76th year. E. B. EAKIN, Edgewood, Texas.

Dr. C. S. Blackwell, the new secretary.

Dr. C. S. Blackwell accepts the secretaryship of the B. Y. P. U. auxiliary to the Southern Baptist Convention, and will enter upon his work September 1, 1897. The press and the brotherhood speak in the highest praise of his ability. He is a rare platform speaker, a brilliant editor, a successful pastor, and has been a leader for years in B. Y. P. U. work. Under his leadership we expect a great advance on all lines of our work.

B. D. GRAY, Chm. Ex. Com. Birmingham, Ala.

From Okolona.

DEAR RECORD:—I am again with my noble people of Okolona. It is always a joy to come into such happy greetings as always wait me here, and to witness the blessings of God upon these dear servants of the Lord. My sermon on missions was heard yesterday with enthusiasm. Every dollar of our apportionment, \$125.00, will be raised, and perhaps more. I baptize three more next Thursday night, and still others are ready. We are happy in our recent triumph over the whiskey fiend. This church is composed largely of Baptists of the Graves type, and so praise such former pastors as Venable and Sprioles for their soundness and Baptist loyalty, as make it an exceedingly congenial atmosphere for their present pastor. Send me some samples, and I will send you a list from here. God-bless you, and order peace and unity and fellowship among us.

Yours, E. R. CANNWELL.

DEAR RECORD:—I greet you, and through you, the brethren of Mississippi. I am here with my brother, J. F. Hailey, in a meeting. Some encouragement. We go to Shuqualak to begin the third Sunday in August, and expect to be thereabouts till the latter part of the month. Come and join us. Yours Fraternally, O. L. HAILEY, Crawford, Miss., Aug. 9, 1897.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.

Dr. Miller's Pain Expeller.







## THE CHARTER

OF INCORPORATION OF THE  
SOUTHERN PINE CO.

Be it known that G. W. Meyer, George Crossland, G. D. Blewett, H. G. Meyer, H. V. Wall and all others who may hereafter be associated with them, their successors and assigns, shall be, and they are hereby created a body corporate and politic by the name and style of the SOUTHERN PINE CO., and by that name shall have succession for fifty years, may contract and be contracted with, sue and be sued, plead and be impleaded, and shall have all the rights, privileges and immunities granted by the Annotated Code of Mississippi, in chapter twenty-five thereof, and by any and all amendments thereto, provided the same may be necessary to carry out the objects and purposes of the Charter. This Corporation is created for the purpose of Manufacturing and Dealing in Lumber, in all its branches; and it shall have the power to receive and hold real and personal property by gift, purchase or otherwise, not exceeding one hundred thousand dollars (\$100,000) in value, and may alienate and convey the same; and may purchase all the machinery and appliances necessary therefor and may buy and sell any commodity it may deem to its interest.

Said Corporation shall have the power to make and enforce any by-laws, rules and regulations, not contrary to the laws of this State, which may be necessary for the regulation and government of the Corporation, and its business and affairs, and it shall have all the power necessary and proper to successfully carry out said objects. It may lend or borrow money and secure the payment of the same by mortgage on its property and franchise or otherwise; may issue bonds and secure them in the same way, but no such pledge or mortgage shall be made without the consent of stockholders representing two-thirds of the stock.

The capital stock of said Corporation shall be Twenty-five Thousand Dollars, which may be increased at the option of said Corporation, to any amount not exceeding One Hundred Thousand Dollars, for which certificate of stock may be issued in shares of One Hundred Dollars each, but said Corporation may organize and commence business when Ten Thousand Dollars is subscribed.

The government of the affairs of the Corporation shall be vested in a board of not less than three, (3) or more than five (5) directors, chosen from the stockholders, who shall hold their office for twelve months from the date of the organization of the company, and until their successors are elected and qualified. The president of the said Corporation shall be elected from and by the directors, and shall hold the office for one year, until his successor is elected and qualified. A majority of the directors shall constitute a quorum for the transaction of all business. Said directors shall elect such other officers, agents and employees, as may be deemed by them necessary for the proper management of the business of the said Corporation and may be authorized by the by-laws from any or all of whom they may take such bonds and prescribe to them such duties as they may deem proper.

The domicile of said Corporation shall be at Meridian, Mississippi.

This Charter shall take effect and be in operation from and after its publication and approval by the Governor.

## CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed to do so, the cure is not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

W. H. PEEKE, F. D., 4 Cedar St., New York

That Lame Back can be cured with Dr. Miles' NERVE PLASTER. Only 50c.

## Mississippi College

Clinton, Mississippi.

The Forty-Seventh Session will open

Wednesday, September 15, 1897.

And close June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A full Commercial Course has been added. Board at College Hall for \$7.00 per month; in private families \$10.00 to \$12.50 per month. Matriculation and incidental fee, \$35.00 per session. Location healthy and social influences good. For catalogue and other information, apply to

J. W. PROVIN, President.

## Blue Mountain Female College

Never Goes Backward.

Over 100 boarding pupils in attendance every school day of the last seven annual sessions. Over 100 music pupils every session. One hundred and eighty-three boarders last session. One hundred and forty music pupils. Over one hundred rooms in daily use.

Pure Water, Pure Air, pure Moral Influence.

We are strengthening our faculty for next session, and think it will be the strongest in the history of our school. Prof. A. H. Ellett will remain in charge of our Teachers Training Department. Our music faculty is arranged and will be especially proficient. All departments will be under thoroughly trained teachers. Send for catalogue. Address

Lowrey &amp; Berry,

BLUE MOUNTAIN, MISS.

## Southwest Virginia

## INSTITUTE

For Young Ladies  
Bristol, Va. Tenn.

## CURRICULUM

All Literary, Scientific and Classical Courses of Study with Complete School of Music, Art and Expression.

## PERSONNEL

Twenty officers and teachers. Able and Experienced male Specialists from Harvard, Yale, Columbian, Berlin and Paris Universities.

## HEALTH

No Malaria, no Asthma, Altitude 1900 feet, Climate Excellent.

## EQUIPMENT

New brick and stone buildings, 165 rooms, Steam heat, Electric lights, hot and cold baths, closets, most elaborate buildings of any school for women in the South.

## CHARGES

Most reasonable, from \$190 up according to course of study taken. Session opens September 15, 1897.

Address for catalogue Sam'l D. Jones, Pres.  
Bristol, Va.-Tenn.

JUDSON INSTITUTE  
FOR YOUNG LADIES

With capacity for 200 boarders, offers superior instruction in Literary Studies, Music including Piano Organ, in Art and Elocution. Founded in 1888, rebuilt in 1894. Abundantly supplied with excellent water on every floor and lighted with gas of hot quality throughout. All modern equipments. Session opens annually about October 1st. Address

ROBERT C. PATRICK, JR., President.

MARION, ALA.

## Business College

## BOWLING GREEN BUSINESS COLLEGE.

This College will have the privilege of entering the SOUTHERN NORMAL SCHOOL of Bowling Green, Ky., and pursuing any literary branch or branches taught in that well-known and progressive institution, without extra charges. We will give two MONTH'S TUITION FREE with every month's scholarship issued. All the commercial branches taught, including Book-keeping, Shorthand, Telegraphy and Penmanship, Etc., Etc. Be sure to mention course wanted. Beautiful Catalogue and College Journal free. WRITE NOW. Address

7 29-131.

CHERRY BROS., Bowling Green, Ky.



## Marion Military Academy

COMBINES ADVANTAGES of private school and college. Building, grounds, accommodation, location, faculty, probably unsurpassed by any male school in the South. HOME LIFE. Superintendent, family and professional buildings, insure care and assistance. USEFULNESS. Most attention given to subjects most needed in life. Learning by doing, not mere text book recitation. Adapted to boys and young men. For Catalogue, address,

J. T. MURFEE, President.

## POPLARVILLE HIGH SCHOOL

Offers unexcelled facilities for securing a thorough, practical education with the least possible expenditure of TIME AND MONEY. Health and moral influences unsurpassed; ample buildings; splendid school furniture; beautiful campus; handsome three-story boarding house. The fifth and most prosperous session just closed; six graduates; nearly 300 students; 100 boarders from all sections of the country; faculty increased. Rates: Board, tuition, washing, per month, \$10 to \$12.50. SPECIAL OFFER.

\$90.00 CASH IN ADVANCE,

pays for board, tuition and washing nine months, in any grade. Sixth session opens MONDAY, SEPTEMBER 6, 1897. Send for catalogue.

W. I. THAMES, Principal.

POPLARVILLE, MISS.

7-29-4t.

## Southern Baptist Theological Seminary.

Eleven instructors, 290 students; elective system; diplomas in separate schools; four different degrees offered. If held is needed to pay board, address Rev. E. C. Dargan, Louisville, Ky. For catalogue, etc., address

REV. Wm. H. WHITSITT,

LOUISVILLE, KENTUCKY

## ATTENTION, SCHOOL GIRLS!

Leading Colleges of the South Consolidated.

Southern Female University & Conservatory of Music and Art  
Of Anniston, Alabama, with

Boscobel College For Young Ladies,  
Nashville, Tennessee.

Superior advantages in Literature, Music, Art and Elocution. FACULTY.—Few equals; no superiors. First-class in appointment. Pupils will have the educational advantages of the great Tennessee Centennial. Terms to suit the people. Write for beautiful illustrated catalogue.

BOSCOBEL COLLEGE FOR YOUNG LADIES

Nashville, Tenn.

P. S.—The school building will be open June, July and August to accommodate visitors to the Tennessee Centennial. Write for terms in advance. H. G. LAMAR, President.  
MISS E. & C. JAMES, Lady Principals. 7-29-8t.

## R. G. CRAIG

MEMPHIS, TENN.

## Book Store

Bibles, Hymn Books, Sunday School Lessons, J. R. Graves' Publications, Colporteur Supplies, Church Roll and Record Books, Stationery, Religious Books

Baptist Headquarters.

## Young People

A FREE scholarship in Draughon's Practical Business College, Nashville, Tenn., or Texarkana, Texas, or a Bicycle, Gold Watch, or Diamond Ring can be secured by doing a little work at home for the Youth's Advocate, an illustrated semi-monthly journal, printed on every high grade of paper. Its elevating in character, moral in tone, and especially interesting and profitable to young people but read with interest and profit by people of all ages. It is non-denominational. Should go into every household. Established in 1880. Sample copies sent free. Address, Youth's Advocate Publishing Co., Nashville, Tenn. Mention this paper when you write.)

## HOPE FOR THE DEAF

Garnett's Improved Artificial Ear Drums, so invented and worn by him, perfectly restoring the hearing. Satisfactory test for thirty years, he hears with them even whispers distinctly. Are not observable, and remain in position without aid. Descriptive Circulars Free. Self-adjustable, no twine required. Any child can insert them in a moment's time. JOHN GARNETT, M.D., LOOKOUT, CINCINNATI, O.

## ARTIFICIAL LIMBS